

# The Temple Artisan

AUGUST, 1913

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**Mysticism, Social Science and Ethics**

PUBLISHED AT  
**HALCYON, CALIFORNIA**

Price 10 Cents

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# THE TEMPLE

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**P**RIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, HALEYON, California.



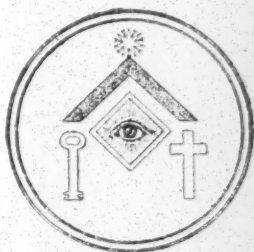
# The Temple Artisan

Vol. XIV.

AUGUST, 1913

No. 3

Behold, I give



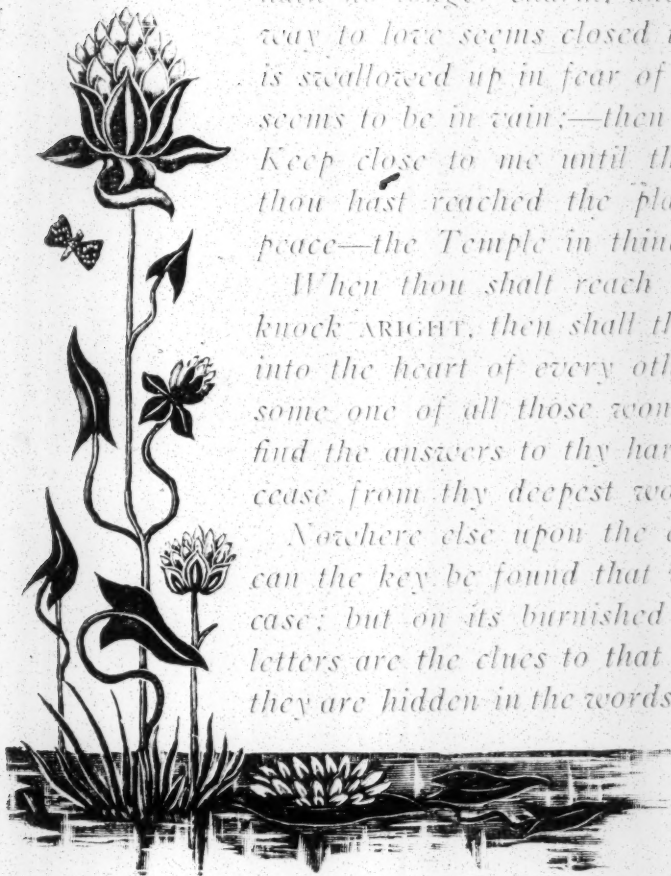
unto thee a key.

## THE INNER TEMPLE

*If all about thee seems to speak of sorrow, and the face of God is turned away from thee; if nowhere on the earth there seems to be a refuge for breaking hearts or minds unhinged by longing; if little children's cries awake the echoes in thine heart of long dead ages when the cries of other little ones ascended to the skies through sacrificial flames; if rest and peace have taken wings and flown away from thee and from thy kind; if music hath no longer charm, and art no solace, and the way to love seems closed to thee; if fear of death is scalloped up in fear of living, and all thy labor seems to be in vain:—then come with me my child. Keep close to me until thy search is ended, and thou hast reached the place of silence—place of peace—the Temple in thine inmost heart.*

*When thou shalt reach that Temple's door and knock ARIGHT, then shall thou find it opening wide into the heart of every other living thing; and in some one of all those recondite spaces shalt thou find the answers to thy hardest questions, and surcease from thy deepest woes.*

*Nowhere else upon the earth or in the heavens can the key be found that will unlock God's Jeriel case; but on its burnished sides in deeply carved letters are the clues to that which lies within,—and they are hidden in the words, FAITH, HOPE, SERVICE.*



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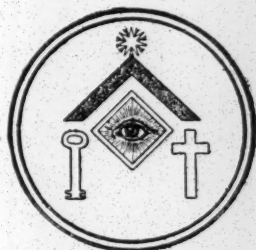
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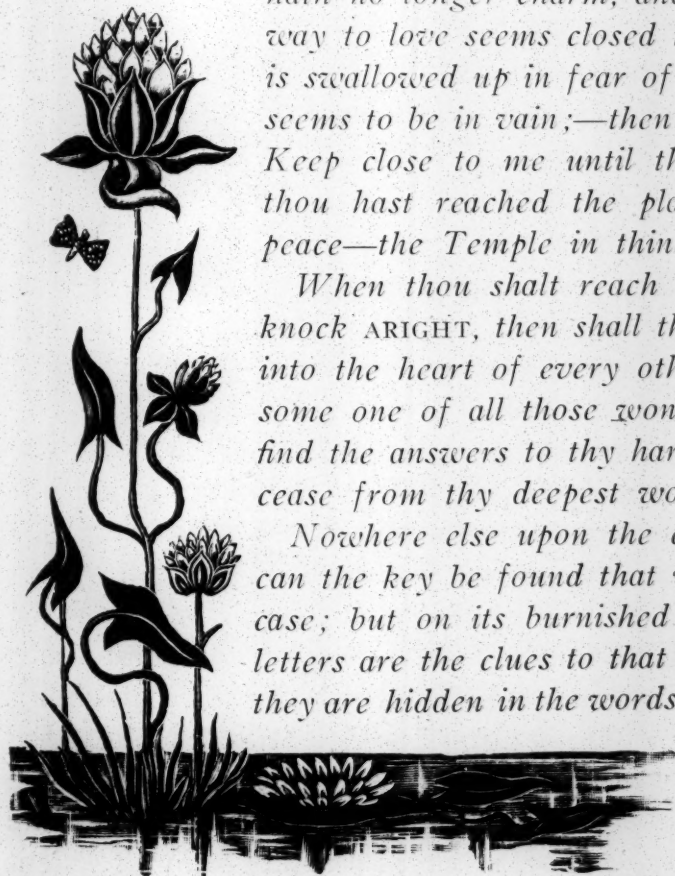
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### "A VISION."

"I saw approaching from a mountain height  
 A radiant maiden with majestic mien  
 Bearing aloft a sword of lightning sheen  
 That cleft the meshes of surrounding night.  
 Before her fled Wrong's minions in affright;  
 Behind, the toiling millions stood serene  
 And viewed the triumph of the unknown queen,  
 Bent to their task and claimed no other right.

"'Oh, who art thou?' I cried in fear and awe,  
 'And what thy name, and whence thy potent power  
 So far transcending human might and law—  
 So well adjusted to the place and hour?'  
 'The Worker's Right, long sought and long denied,  
 Am I; my name is Justice,' she replied."

—J. T. GALLAGHER.

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### UNITY.

#### TEMPLE TEACHINGS, OPEN SERIES. No. CXXXIV.

It is a well known fact that the higher, the more compact, and concentrated the molecules of matter; the nearer they approach the point of unity and lose the power of differentiation into individual forms, the more rapid will the characteristics of age and dissolution develop. Whatever the physiological causes deduced from investigation,—and be it noted these causes as given out by the authorities of different schools and in different ages periodically change their character;—the real cause lies outside the realm of physical matter.

As all life is a unit the nearer the approach to the original state of cosmic ideation, in which differentiation is impossible, the more rapid is the dissolution which permits of the release of the thought form which has been held in bondage by the laws governing force and substance, and the consequent recombining of the thought sparks which constituted those thought forms into more concentrated forms. You have probably watched the recombining of the separated particles of quicksilver. The force of attraction which draws these particles together in a single mass is the same force which draws together the differentiated thought sparks the instant the separative force—the force of disintegration resident



in substance of lower vibration is overcome. Therefore all the efforts of those dreamers who are industriously seeking for the elixir of life on the physical plane where nothing is stable, are bound to be fruitless.

The same spiritual force which originally gave form to thought, and impelled that form to furnish a matrix for protoplasmic substance to embody, is the real elixir of life as far as life in objective form is concerned.

If very long life were desirable for man; if his evolution did not now demand far longer periods of rest and assimilation between lives than continuous life in matter could possibly secure for him, man would long since have found what he has been so long seeking—the power to extend his life indefinitely. But as long as the life of man is bound up in the gratification of his illusive senses and he is unable to grasp the reality of individual consciousness in unity, his natural term of life cannot much exceed that of the people of the present races of the earth. Man lived to a great age in pre-historic times for the reason that there was far more differentiation of substance and force, mentally and physically, than at present. As the interests, purposes, and ideals of man approach each other and coalesce the tides of religions, social, industrial and political life run closer together. As families grow smaller in number, keener of intellect, and less spiritual, an era of dissolution sets in. Nature then selects from the best material at hand the matrix of a new race, and the old one dies off or is destroyed in some great catastrophe.

The fact that the deepest thinkers, the more intelligent investigators in all fields of science are practically united now on the great truth of the unity of all life, is one of the signs of the times. Investigation into the field of physics is bringing to light many of the long lost connecting links between the different orders of life, but so long as consciousness and individuality is denied to the minutiae of life by the delvers into this science, and Soul escapes their observation, they will continue to work almost blindly.

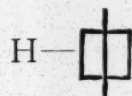
The fact of the possible transmutation of one substance into another can no longer be denied by the said investigators, but the conscious lives which effect such transmutation—the intermediate lives—remain unthinkable to them.

The tremendous energy stored up in and radiating from light in terms of color can now be appreciated to some extent, but the

elementals in form, which live, change form, and die to live again in every flash of color, are unrecognizable by the physical senses.

The true occultist not only knows all these wonderful facts, he is able to use them to his own advantage and to the advantage of the world at large. But he labors at a tremendous disadvantage when trying to prove or impart his knowledge to those who refuse to accept it or are incapable of fitting themselves for its possession. When they are told that sacrifice is the first key to the possession of such knowledge they begin to seek for some personal cause for the suggestion in the mind of the one who has given them the knowledge of that key. If they are told that personal purity is a requisite they begin to search for some way of minimizing the necessary degree or finding some method of indulgence which will modify the severity of the demand and still permit them to retain their standing. If they are shown their duty toward those who are pointing the way, they lose no time in trying to see how far they can go in an opposite direction without jeopardizing their chances of success, or in finding some excuse of a personal nature which will justify their recreancy. They cannot accept the simple statements made to them, and act upon them. Yet, there never has been but one way to the attainment of spiritual power, and there never will be but one way.

There are certain physiological changes essential; there are certain qualities, characteristics, mental and moral, which are equally necessary; there are certain spiritual qualifications utterly indispensable; all of which the disciple must gain by personal effort, and they can only be gained by obedience to the laws which govern each one of the aforesaid essentials.



### STANZAS OF DZYAN—(Continued)

#### Stanza VIII.

1. From the East, the West, the North, the South, come the four Holy Ones. On their way they gather the hosts of destroyers thronging their path, and set them in swifter motion.

2. At the "ring pass not" they pause, and with one accord cry unto Yin "Speak thou but one word, a word of two parts, and we will bear that word within the veil upon our wings."

Then with a loud voice Kwan Yin gave utterance to the word. It shook the heavens and reopened the path between



the fiery Red Star and the star which had been cleansed of its blackness.

3. Said he to the Holy Ones "Gather your hosts and make fit habitation for the Angels of the Voice. They shall lead the new born Sons of Will and Yoga within the path I have opened, that they may people the fiery Red Star with a new race.

Dangma shall open their eyes to the glory of the hidden way.

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## SANCTIFICATION, ITS NATURE, PURPOSE AND RESULTS.

BY REV. CHARLES H. EMMONS.

### II.

(1) THE NATURE OF SANCTIFICATION. It is a state of being into which man may enter by the willing surrender of the personal life, with its talents, ambitions, yearnings, hopes and fears, to the Father. A state in which one may grow in larger ranges of purity and righteousness, of love and usefulness. One may not enter far into this state of sanctification, this life apart, unless he has first passed through the discipline of sorrow and renunciation, has been confronted by the revelation of his own insufficiency, and in a measure recognized his need of the comfort, power, wealth and nourishment, which cannot be found along the ways of selfish effort,—necessities of life accessible only to pure hands and uplifted hearts.

It is a plane of life where thought, feeling and action come more and more under the control of truth, through the direction of which man expiates his sins, and gradually but completely eliminates all the stains of wickedness, and all the elements of evil thought and desire from his being.

It is a vast field of experience wherein the commonest phases of life find expression in lovelier hues, where the relations of men assume saner and truer proportions, where men labor together, loving their work and each other, glorifying their own faculties, and adding to their original endowment through services performed for the good of all men.

It is a mode of living more relentlessly exacting in its moral and spiritual requirements; but far surpassing all other modes in its power to bestow opportunities for service, privileges of higher associations, and range of vision.

(2) The Purpose of this splendid habit of life, to which we have applied the name of Sanctification, is to this end, namely, the achievement of a conscious intelligent devotion to the Will of God, in love. It aims to so reveal life, to so interpret its every event, to explain the meaning of its experiences, that conduct shall be but the outcome of knowledge, unbiased by personal strivings, and freed from the taint of self-love, by its loyalty to the principles of truth.

Sanctification purposes to accomplish the complete realization of all the possibilities of devotion to God's Will, to take the germs of moral and spiritual life latent or active within the soul of man, to quicken them to a larger activity, to upbuild and strengthen them, thus opening up fresh ranges of power, and understanding; and gradually, by a slow cumulative, amassing process, to erect a Temple of God, that shall be able to withstand the hardest storms of life, and shelter His Spirit from harm, while expressing it in largest measure.

It is the Purpose of Sanctification to teach men the holy habit of living, befitting a close kinship with God,—to help man to walk in the power of a clear conscience, and thus place him in a position to enjoy and appreciate an unembarrassed fellowship with the Father, on the permanent basis of his dedication to the higher life of true manhood.

And furthermore, it is the intent of Sanctification to so focus the Light of God's Spirit upon the "Great Path" of life, that the aspiring soul shall not become confused and deceived by the enticements, which hedge life round about; but seeing these clearly, shall walk apart from those which mislead, and at the same time to bind itself more securely to the holier and saner habits, and aspects of life.

(3) The Method, by which this Purpose is to be accomplished, is the constant reaffirmation, in a lifelong service, of conscious acts of obedience, the reason, aim, and outcome of which are understood more or less correctly.

Or in other words, the Method of Sanctification is the conscious, consistent application of the individual mind, heart, and will to the solution of the problem of living truly and simply.

It does not require nor make necessary any change in the duties and relations of existence, save as these in the continuance might prove detrimental to the best interests of the individual.

It demands no unnecessary services to oneself, or to one's



fellows; but it does insist upon the full performance of every act of usefulness, of helpfulness, kindness and love, which we, in our inner-most nature recognize as belonging to ourselves and to none other.

This Method permits of no shirking of the tasks, which the inward monitor sets before us; but holds man to his obligation to walk to the full extent of the present ideal, and nothing less.

It requires man to withhold that antagonism, which naturally arises upon the first dim recognition of a larger truth, and leads him to investigate its worth and usefulness; and cultivates within him a love for it, that shall evermore dominate and inspire him. Operating in this way, by turning the searchlight of truth upon the weak, undeveloped phases of his character, relentlessly revealing his insufficiency, cutting his pride to the quick, the Method of Sanctification undermines the foundations of man's conceit, and puts upon him the necessity of re-adjusting himself, (in thought and conduct), to every new vision of manhood, of responding to every new call of duty.

*(To be continued)*

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## OCCULTISM FOR BEGINNERS.

### SECOND SERIES, No. VI.

In Chapter 5 of Revelations, we have a further illustration of the revealing power of symbols once we can glimpse the key to understand. In the right hand of the Deific One on the Throne, John saw a book sealed with seven seals and he wept because no man in heaven or earth or under the earth was able to open the book and to read therein.

As indicated in the previous lesson, the Throne, and the One on the Throne, symbolize synthetic Life and the Master of all life on all planes. The right hand is the positive power that performs and confers. In the Book life's mysteries are written down and explained. That is, He holds in His right hand the knowledge and power of life itself but sealed to all but Himself because He is that Power and that Life Itself. But there is One who prevails to have the power to break the seals and open the book, the Lion of the Tribe of Judah, the Root of David, which power or principle John saw symbolized as a Lamb "as it had been slain having seven horns and seven eyes." In other words, the CHRIST PRINCIPLE

alone has the power to break the seals of the Book of Life and understand. This is the Lion of the Tribe of Judah, manifesting through the "Root of David" which is a SPIRITUAL HIERARCHIAL LINE, or DYNASTY ever functioning that Christly power in humanity. This Christly power to know all the mysteries of Life is symbolized as a slain Lamb, naturally. The Lamb is the symbol of INNOCENCE, also the Symbol of SACRIFICE. By Sacrifice alone do gods and men progress. There is no true growth without sacrifice either of soul or body, or of any growing thing in nature. In other words, Life and Light can not manifest without the sacrifice—yielding up—or changing of one substance into another. This is the Principle of the Lamb slain at the foundation of the universe and ON WHICH ALL MANIFESTATION RESTS—and without which, manifestation of worlds and creatures could not be. THE LAMB, THE GREAT SACRIFICE in a cosmical sense is also the REDEEMING, REGENERATING POWER OF LIFE and brings all souls back to Deific Life on the Throne—the place of origin—as each soul follows the LAW OF SACRIFICE inaugurated at the Foundation of the World.

Therefore *to know, to understand*, to attain to knowledge of our *innate Divinity*, to walk and be identified with the Masters of Life and finally become one with the Father in Heaven, the One on the Throne, and to be able individually to break the Seals of the Book of Life—and *understand*—we must follow the Law of Sacrifice. In proportion as we do so, will the iron seals of selfishness that bind and limit the lower self be broken and will we gradually develop the sevenfold power symbolized by the seven horns and the sevenfold vision (the seven eyes) and thus make full correlation with the SEVEN PLANES and the SUPREME SELF who sitteth on the Throne of Life forever and forever.

W. H. D.



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Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents


Entered as second-class matter July 1st, 1908, at Post-office, Halcyon, Calif.

Address all communications to THE TEMPLE ARTISAN, Halcyon, Calif.


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## EDITORIAL MIRROR.


The Fourteenth Annual Convention of Temple members will have passed into history by the time these lines reach our readers. Undoubtedly this Convention will be more interior than exterior and will lay lines in this fourteenth year which will add to the strength of the Temple Foundations.




As has been said time and again in these pages, the Temple is founded not on personality, but on principles, eternal and immutable, building on the natural and divine plan of the great Lodge of Universal Life.



It is withal an evolving entity, as are all organizations whether able to function on one plane or more. And in every organism, in every soul, in every world, is enacted the Great Tragedy of Being, of life and death, of death and a greater life.



Until man has become as nothing in the eyes of the world, he is unfit to be of any service to the Great Ones—those Sentinels of the Race who stand on the mountain peaks of life and direct the evolution of worlds and races. This great truth is symbolized in many ways. Jesus contemned by the mob; the martyrs at the stake, The Jewel in the mire, the Master (Truth, Light) in the grave of matter.



But as the slime and mud of the underworld gives life and power to the lotus upborne on the water's bosom; as from the hells come forth the Christs to purify, redeem and bless the world, so the soul individually or collectively must by law of unfoldment touch the depths as well as the heights, before the "five and seven steps" be taken, the "winding stairway" mounted and admittance

gained to the Inner Chamber of the Temple and recognition won of the Master presiding there, with fullest privileges of fellowship.



It does not pay as the world counts *wages* or compensation, because it is not for or of the worlds,—this Place of Peace, this Inner Sanctuary. The few having caught a glimpse of its eternalness, its priceless preciousness, alone strive for it. For here is the soul light of the Diamond, Ruby or Emerald and in that Light you may meet and talk simply and naturally with the Great Ones—Those who have borne the world burdens, trod the “burning sands,” been on the Cross, and lifted the world by heroic deeds of unselfish endeavor.

W. H. D.

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## CHILDREN'S DEPARTMENT

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### *Temple Builders—No. 106*

#### LIFE STORIES.

##### PART V.

“Mary, Martha, Anna, Paul, John, Elizabeth, James! Are you all here?”

“You said in our last talk on the Life Lessons that you wanted to know better how to grow into strong manhood and womanhood.”

“Where do you think we can learn, Anna?”

“From the flowers I suppose as that is where we learned the secrets of the other life stories.”

“Yes, that is right. Nature shall be our teacher again. Take us to the most perfect plant in your garden, James, and we will try and learn what made it so.”

“I know which flower James will take us to. It would not be hard to guess.”

“Why, Martha? How can you tell so easily?”

“Because he is always watching and caring for one particular lily. It surely ought to be perfect.”

“Why do you smile, Mary? Tell us your thought.”

“I could not help but smile because I think we have found the secret of our lesson already. It is James' love and reverence for the lily that makes him give it so much care and makes it grow into such a perfect plant and flower.”



"I do love it, Mary. It is so white and pure it seems holy to me, and when I look into its face I always wish I were as clean and beautiful as it is. They say boys should not be foolish over flowers, but I can't help loving my garden, and I learn so many lessons from the plants and flowers as I work over them."

"Every boy and every girl should have a garden, James, and there is no reason to be ashamed of the love you put into the care of it."

"Each flower, each grass blade, each insect, each grain of sand is a Temple for the forces that govern life, as your bodies are Temples also for the divine forces of God to speak through in tones of strength and beauty."

"This is the first thing for you to learn, and until this lesson is truly learned no one can grow into full and perfect manhood and womanhood, as is intended, for he would not reverence the body enough to give it the proper care."

"When James wants a strong plant and a beautiful flower he gives it special care. So if we want strong and beautiful lives we must not only

Build the mind with loving care,  
Spreading kindness everywhere,

but we must also

Build the body clean and sweet,  
*Fit* for holy love to greet.

*(To be continued)*

NOTE.—The Life Stories have been called for to such an extent that a new series pertaining to the growth and development of the child is begun with this issue. This subject has called forth an interesting response from both members and non-members who have chanced to have an ARTISAN fall into their hands, and who have requested copies for general distribution, besides having placed them with personal friends. It therefore, behooves us to take note of the fact and weave a true theme from the chord that has been sounded.

JANE W. DOWER.

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## SOCIAL SCIENCE.

### HIGH PRICES.

It is very much to be hoped that the present furore about high prices will never be any more than a furore. Low prices benefit only a very small class indeed; in fact, it is hard to show where even this small class, the owners of city real estate having no connection with any actual business, really benefits from low prices. We will not therefore try to show that they do.

High prices benefit every one. Under a high-price regime the manufacturer can sell goods, the farmer can sell produce, the transportation agencies have freight to handle, the laborer has much better chance of work than under a low-price regime and at much better wages.

It is nonsense to say that the cost of living eats up *all* the advance of wages. It does not ever need to do so, and almost never does. In 1893 and for some years after thousands of good workmen were getting a dollar a day and often fifty cents a day. How much at that time could such a laborer save? In 1913 thousands of good workmen are getting five to seven dollars a day. Such a man can, if he chooses, even in those places where prices are highest, save three dollars a day—and thousands of them do it.

It is possible to have a perfectly good, well-served meal in any city for twenty-five cents. This is as cheap as the same meal can be bought for in any part of the world. Therefore, high prices notwithstanding, a man can always get the prime necessity of life as cheap as it has any business to be. He does not need to buy the expensive luxuries, and he can save the balance of that wage which the rise in prices has increased for him.

There is no such thing as a high wage in a country where prices are low. The Ricardian law of wages is always operative, and as prices come down wages fall with them. In countries like India prices are low enough to suit any one—and so are wages. A Hindoo ryot doesn't save much out of a handful of rice per day even though prices are always at bedrock, and neither can an American phonograph manufacturer or the motorcycle people sell their goods to the Indian peasant. They could do so, however, if prices and wages in India ruled as high as they do in America.

It is amazing that the manufacturers do not see that it is prodigiously to their interest to have both prices and wages high. It would make happy days for manufacturers if average wages were twenty-five dollars a day, for that money would mean business, and they are the people who would do the business. High wages and high prices mean good times for master and man. Low prices and consequent low wages mean starvation for both.

With the farmer the case is still more in favor of very high prices. The farmer has something to sell, and there is no getting away from that. But he only needs buy but very little and very seldom and he *can* get away from that.

Following the panic and low prices of 1893 the farmers of



America were beggars. They were driven from their doors; they were mortgaged, sold, exiled to some other state, mortgaged and sold again. With eggs at ten cents a dozen, and apples at twenty-five cents a barrel, and butter selling for less than axle grease,—(there are farmers who tell of using butter to grease their wagons at that time,)—no farmer's life was anything else than a nightmare on the brink of a precipice.

In 1913 and the high-price age the farmer is the most independent man in America outside of the very rich, and so long as prices keep aviating farming will be the best profession for a man to go into. And this is just what we want. High and still higher prices for produce will turn the tide of immigration back to the land, it is so turning it now, and what more beneficial thing can happen to a country than to have a steadily increasing body of well-to-do agrarians with unmortgaged farms, automobiles, and money in the bank?

Civilization is highest in the highest-priced countries; it is at its lowest in those countries where commodities bring the producer so low a price that he has nothing left but a bare livelihood. If those who are now shouting most loudly for lower prices could live a few months in a low-price country, *and have to earn a living there*, they might be glad to return to America and high prices.

SYDNEY HILLYARD.

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### SOME NEW BOOKS.

"TEACHINGS FROM THE ARCANES SCIENCE," by Edward Clarence Farnsworth, a brother Templar, is a work that can be heartily recommended either to the student beginning the study of Theosophy or to the advanced student. The writer has evidently skimmed the cream from the cosmic pans of knowledge and wisdom on all the subjects presented and the result is an invaluable book to the students of Occult Science offering in a condensed form a summary of the Teachings most surprising in clearness and interiority for an exoteric work. Price, \$1.25 and may be ordered through the Halcyon Book Concern.

"NUMBERS, THEIR MEANING AND MAGIC" is a good book for any one interested in the Kabbalistic value of names. A clear working formula is given for finding the numerical value of your name or any word, which numerical value is then explained fully

from various angles. May be ordered through the Halcyon Book Concern.

"MEDITATIONS," (a theosophical book of devotion) by H. Rudolph, translated from the German. The "Meditations" are a collection of mantras, short religious prayers, to be spoken or sung mentally, and are concentrations on the divine qualities of eternal peace, joy, love, etc. Essentially theosophical in aim, purpose and language. Price, \$1.00. Halcyon Book Concern.

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### TEMPLE ACTIVITIES AND NOTICES.

Report of Proceedings of the Fourteenth Annual Convention of Temple members will be printed in the September issue of THE ARTISAN.

\* \* \* \*

Brother W. H. Townsend is again at the Centre as helpful as ever in thought and deed.

\* \* \* \*

Indications point to a goodly gathering of Temple members this year. To some of the Old Guard, it is an annual pilgrimage that must not be missed.

\* \* \* \*

The Helping Hand appeal has gone forth in the form of a letter this year instead of the usual printed form. Members are urged to get into closer touch with the Centre for mutual good. Keep the Temple currents of fraternal love and brotherhood warmly sympathetic, in other words.

\* \* \* \*

Members will please remember, as already requested, that all communications intended for the Temple Scribe should be addressed to Mr. Ernest Harrison.

\* \* \* \*

Members should exercise care in drawing money orders, for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.



All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Scribe of any change of address. Send such notice on postal card or otherwise direct to the Scribe and do not include it in any correspondence with other officers or workers at Headquarters. The observance of this method is very important to those making any change in address.

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